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[Since the Kwoma kinship system is of the Omaha type, information on kin terms applied to affinal or consanguinal relatives on an actual or classificatory level of relationship will be found in categories 601 and 602.]

back from the bush. The drums went again this afternoon, and it was pretty well authenticated to be an old woman from Wenya, whose grandchildren were being called from working in a garden over on the edge of Ambunti mountain.

January 30, 1937. Last night I heard talking for quite a while in a loud voice. At first I could hear no responses, but finally I heard a woman answering angrily. After fifteen minutes of this the woman began wailing. Then she spoke a half a dozen words very quickly and then "O - O" on a low tone, and finally repeated it. All this was kept up for five minutes when she burst into actual sobbing. Wof was talking in a loud voice all the time.

This morning Gwiyap said that Wof's wife had complained that she did not have enough food to eat and Wof was tired of her complaining (the day before yesterday I stopped in and Kaya had what looked like a sprained ankle which had been cut with a razor according to native medical theory.) Her temples had also been cut. She held her foot up for me and moaned how much it pained. Gwiyap and Mar who were with me were very anxious for me to leave; they would not talk about it, so I was not able to find out much. The incident of last night had something to do with this, but again Gwiyap was loath to talk.

January 29, 1937. Afalowanj came and sold me a carved wooden figure. I paid him with a pair of scissors. He pretended to cut off his penis with it and evoked a laugh from all those present.

January 30, 1937. I got a letter from Eve today saying that he had arrived safely, so the rumor was false. I told Gwiyap and May this and asked them if they had actually heard that the Tangwishamps wanted to kill us, and they now admitted that they hadn't, although before they swore that they had.